

VANCOUVER CITY COLLEGE, LANGARA

B. C. STUDIES

Indian Totem Legends

of the North-west Coast Country

By One of the Indians

UNIVERSITY OF
VANCOUVER

Indian Totem Legends of the North-west Coast Country

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Tulalip Indian Reservation, Washington

I AM an Indian of 45 years past. I am of Suohomish, part Skay-whah-mish, Puyallup and Wenatchee tribes.



I was raised by my parents on the Tulalip Reservation, Washington, and taught the Indian schooling advices of the Indian race by my father and mother and some old uncles and grand uncles of mine. They wanted me to grow up a big, smart Indian, to be able to talk and lead my people. They taught me to be a big Indian doctor until I was 17 years old, when I began to change my mind. During all that time I was taught the old Indian ways. Finally I made up my mind to go to the Tulalip Mission School run by priests and sisters. I thought to myself that maybe sometimes we will need the white people's education and it might be a good thing to learn a little of the white race before I became a man. So I went to school when I was 18 years old. I stayed in the Mission School until I was 21 years old. Very little education I learned—just enough to read a little and to understand the English language. I found a difference between our schooling and the English at that time, so I used both the schooling I had in Indian and English.

I was appointed as sawyer at the old mill at Tulalip Agency and I found it awfully nice to be with white people and friends. I soon got so I could run a saw and turn out lumber. I learned to do repairing, how to file saws and run machinery.

Then I got so I could do most any thing. I got so I could do carpenter work, millwrighting and a little of everything. Then, after that, I worked under two or three different agents who encouraged me right along to do the work. I am using both the Indian people's and the white people's language and I get along very nicely on both sides. I got so I could handle my people and I got so I could get along with my good friends—the white people—all by trying and doing all I can in my work. (I got so I could see that the white people's advice was pretty near the same thing as the Indians' and that I must try to do my work right; not to cheat, but to be square and try to get along).

I saw right there that the two races were pretty near alike, only that our people don't understand the English language and the ruling of the good friends. There is a broken link between my race and the white people. So I thought I better look back and talk to the older people that are living and try to explain our history by getting their totems and carve them out on the pole like the way it used to be years ago. So I went around gathering the old Indians and talking to them in the genuine Indian language I learned when I was young. I used this language to them to make them understand why I wanted their totems carved on the pole to show our history—so our good friends would see the ruling foundation of all Indians around the sound.

We had a regular meeting, and the members of the different tribes talked

about the totems that were going to be carved on the pole. The old friends of mine understood, and each one of them got up and made a speech, telling how nice it was going to be to have their totems carved out so the people would see the Indian beliefs. It shows from the pole that they understood, and shows that they had good sense to be willing to do that, for that is the best we could do, as it would show out so everybody could see. That is how you can see the totem pole that I carved out with the courage of the older Indians that are living to show our young children that are now in school, who never saw anything like that before, for these totems and medicine men have been dropped for several years. They are never seen, for the Indians thought that the best they could do was to drop all their ways, or else never get along with the white people. That was their belief. But I am glad that we have a little of the Indian history and have carved it out on the pole to show a little of the Indian belief.

There were many, many times that my father told me to go out to a certain place at night when all was dark and you couldn't see hardly anything, but I dare not say I couldn't get there. It had to be done when he mentioned the place where I was to go. I must get there through the dark, even though cold and naked. He used to give me a stick—a home stick they used to call it; a little stick that is known by everyone around home—for me to carry and leave at the place or point mentioned to prove that I got there. I had that to carry many times in different places.

The hardest time I had was at the Straits between Port Angeles and Neah Bay Reservation. My father sent me out late in the evening while everybody was asleep. I slept with an old man by the name of Weallup. The rule was that if I should go out, I must go quietly so nobody would know that I left the house. It was against the Indian ruling for a boy or any young man going out at night to make any noise. So I slipped away from



William Shelton.

the old man that I slept with and left the house without anyone knowing that I was out. I traveled fully a half mile on the mountain side that leads right down to the salt water where there were barnacles on all the stones and all strange places, but I was told to go to a certain place and get there, so I did. The tide was high, so I had to swim around those sharp rocks in the cold water to get to the place that I was told to reach. This happened when I was 12 years old, and was the hardest place I ever got to. The idea of my father was for me to find a strong totem that would make me a brave, smart man; that's what he wanted me to be. But I believe that even if I had learned a strong totem at the time, I wouldn't use it now, for it is a thing that couldn't get along with the white race laws.

I believe that we all should learn so we could work like the white people in some days that are coming. I believe that it is a good example for the young children that are growing up to see my work and to read my history, for I am poor; have but very little of the white people's schooling, but it shows that we could learn and do things like our friends

if we wanted to. And it shows right here that we need the courage to learn, for that is all that carries me along—the courage of my good friends. Without that it is easy to slip back into the old Indian ways. I hope that we will have the courage all the time to be able to be with our good friends some day that is coming.

I. The Twin Lizards.

John English.

UP THE Snohomish River is a place by the name of Hoh-wee-yah, a little mountain. John's father sent him up there when a small boy and the first time he went there he came to a little stream of water. The first thing after he bathed in this stream he met was a little bird by the name of Huah-uts-quah. This bird told him that there were two twin brother lizards that wanted to meet him at a certain place around this Hoh-wee-yah. So John went home and the next night he went there again. While watching for these lizards, and all the while trying to imagine what and how they were going to look like, he soon heard a noise like a slide of rocks coming down from Hoh-wee-yah. Soon he saw the twin brothers coming out from the mountain looking like fire and getting closer and closer. Then he thought of what the bird told him and went right up to them and these great lizards spoke of themselves and told him that they were great and brave, and that their home was right among the rocks, and that they were tough animals for they could stand any kind of wound. Each one of them had cuts on both sides of their bodies. Then these two lizards started in and sang their tunes to Koh-weets and began to act and dance around, telling Koh-weets that these twin lizards were going to be with him all the time; that it did not matter how much he would be cut up, it would never kill him. While he was with the great lizards Koh-weets thought of what his father often told him about them, the great totems, and he

was careful to listen to the tunes that the great lizards were teaching him so he would not forget him. After that the great lizards went back to their home in the little mountain and Koh-weets went down to his home. The rule was that he was not supposed to be happy, but very quiet. They say that is a sign to the old folks that he must have met a totem of some kind, but they don't dare ask him until he becomes a man. Then he will sing the tune the great lizards taught him right in a big potlatch or big meeting to show that he is a powerful man. Koh-weets is quite an old man and to this day he still thinks that the only thing which keeps him up is this great totem of his.

II. The Black Fish.

Dan Sam.

WHEN he was a boy his father and mother both died. Dan then lived with his uncle, who was teaching and training him to be a medicine man. He did all he could to find a totem, but for quite a while he never saw any sign of a totem of any kind. So one night he went out again. This was at the mouth of the Snohomish River. He heard the roar of water just like at a falls. He went right to where the sound was and there a black fish was down below the falls—a great black fish playing around in the water. At times the water would become quiet and the black fish would go up on the upper side of the falls and play around up there and turn himself into a small black fish. As soon as he drops down to the other side of the falls he would turn himself into a big black fish. This boy sat down watching him, taking it all in, and when the black fish stopped playing it came near the shore and started in telling the boy of his action and that he was a powerful fish. He said: "There is nothing stronger than I, and you see how I am acting and how I could be a large black fish and how I could be a small one every time I get up above the falls. I could travel so

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fast that it would make the water boil like a falls." He asked the boy, "Are you looking for me?" The boy said yes. "All right, I am going to be with you and you see how I am acting. When you become a man, if you should make a totem stick you can cut the stick like I am and I will teach you my song. I could cure a sick person. It doesn't matter how low he might be. So whenever you are doctoring a sick person don't forget to use water for I am going to be with you all the time." Dau Sam is about 75 or 80 years old now.

III. The Two-Headed Cougar. Willapoint Tom.

WILLAPOINT TOM met a great, powerful, double headed cougar at Mount Rainier at one time when he was a boy going along with some hunters. At the time, the grown men were hunting for elk and bear, but he was hunting for a totem. During all the time that he was there around the mountain he was trying to meet a great spirit of some kind. So one evening he met this double-headed cougar and at first he thought that it was going to eat him up. Finally he thought of what his father used to tell him. If he should see anything that would look bad to him, not to run away from it for it might be a great totem. So he stood and watched this great double-headed cougar, and while he was watching him one head disappeared and the cougar was traveling with but one head like any other animal. Willapoint Tom stood there and the cougar walked right up to him. He became frightened when this great cougar came right up to him, but he thought of what his father used to tell him. Pretty soon he spoke to the great animal saying that he was looking for him and the cougar started talking to him just like a human being would do. He asked the boy if he was looking for a totem. The boy told him he was and that he had been looking for a long time trying to find a powerful totem. The



Tulalip Totem Pole
West Side

cougar told him that he was a powerful totem himself. He had two heads and that he beat all other totems. He could have two heads if he wanted to, or he could have just one, as he chose. He told the boy that he could cure a sick person and that if a wound was filled with blood he could suck all the blood out of it. If one head couldn't do it the other was sure to suck all the blood from a person's wound of any kind. "That is just what I could do. Heal it up quickly. And if you are looking for me I will be with you and you will do some doctoring, but you must always use your own mouth just as I do." And Tom has been doctoring ever since he became a man and is well known as a good Indian medicine man. He is about 100 years old. The great cougar tells him that he is going to live a long time and when he cubs a totem he can have the double headed cougar.

IV. Three Lucky Totems. John Farrensbys.

UP THE Skagit River about a mile or two above Mount Vernon was built a big Indian house: Potlatch house. This house is great. There were totems in every post of the building. During the summer-time the people generally moved down to Whidby Island or Coupeville for fishing, or some other things they did then.

Farrensbys was quite a small boy when his mother died. His home was within a mile or two of this great big Indian potlatch house. When John's mother died his father told him, "Now just think of how you are fixed. No one to look after you. We are poor. Now we have to just try to do the very best we can and you will have a chance to learn more about totems, for you are young. You must try to do all you can to find a good totem for yourself. Don't depend on me. Now I want you to go out and look for a totem". So Sahqualk, or John Farrensbys, thought it best for him to go down towards this big potlatch house.

There was nobody in the house. They were all out on their summer trips. The first time Johnny went there he neither heard nor saw anything around the house and went home, for there was nothing doing. The next night he again went down to the same place for he thought he might learn something that would be of use to him out of this great big Indian potlatch house, so he would be like the older people that owned this big house when he became a man. The next night he again went there; went around the house down to the river. He thought that a totem might be down at the river; but nothing doing, so he came back up the bank. Finally he saw three men, all of different height, walking from the building down to the river. He went toward them and asked who they were. The three little men answered by saying they were brothers, that they belonged to this big house as a totem. Squa-dalich, Johnny Farrensbys, thought surely it must be a totem for him. At the time he was a little afraid of these boys so he was sure they were totems. Johnny was sure there was nobody in the house when he passed.

Johnny said to them that he was an orphan boy, that his mother died, and that he went around looking for a totem. These three little men replied, "Here we are. We are a totem ourselves. We are a lucky totem. We can read people's minds. We can see far. We look for anything that is lost and we can find it. We always are well fixed. Are you looking for us?" Johnny replied, "Yes, I am looking for you". Well those three totem boys told him that "We are going to be with you, but listen, when you become a man, if you should make a totem you want to be careful that you cut it out as three lucky totems. I can do wonderful work myself", said the larger totem. The smallest brother of the three spoke quickly, "No, I am greater than all my brothers for I can do better work than they so I always want to do the work and they watch me." They all rushed toward Johnny to tell him their ways of work. So the smaller totem told Johnny his tune

and how he could play any time. He told Johnny when he carved out a totem pole he should explain that they are brothers all together. They were harmless, and they wouldn't hurt anybody. Honest totems that bring a man to good, lucky ways, and make him an honest and respected man.

After that Johnny Farrensbey was still looking for a totem. He was not satisfied with these three little lucky totems he learned. Three or four months after he had learned of the three lucky totems he went up on the north fork of the Skagit River below Mount Vernon, way back in the woods on a hill, wondering if he could find more totems. He was fast, had nothing to eat, was trying to be clean, so he would be able to meet any other totem. So while he was on the hillside, a dry and gravelly place, he fell asleep. He awakened and beside him stood a little man. The little man told him that he was a lizard and that he liked to be with Johnny if Johnny would have him. The lizard told Johnny that he was a great little lizard. He turned himself into a lizard so Johnny would see that he really was a lizard. All this time Johnny was listening closely taking in all that he said. After a while Johnny wondered whether to say that he wanted him for a totem when the great lizard told him that he was Johnny's grandfather. That he belonged to Johnny Farrensbey's grandfather. "I am your grandfather", the little lizard said to Johnny. "I am a great totem of your grandfather; I would like to be yours if you would have me. I am mean; I can stand off any other totem of other people. I don't care who they are or what they are". So Johnny thought to himself that it was funny that this lizard talked the human language though nothing but a little animal, so he told the lizard that he would be glad to have the totem of his grandfather and at the same time have him for protection. So the little lizard told him of his action, taught him the songs and tunes of a mean little animal lizard and it now shows on the totem pole that he is protecting the three lucky,

harmless totems. He is on there for the protection of the three lucky totems, Squandalich.

V. The Snake.

Szue-Szue.

THIS was years ago when Szue-Szue, a poor Indian boy, was left an orphan, with no one to look after him. He was compelled to work his own way through life, and his most intimate friends advised him to get out into the world and rough it—to be a little man, and try to look for a strong totem. The poor boy took their advice, and night after night would go out in search of this strong totem that would be of some help to him when he became a man. One day he went out through the woods from Mukilteo, where he searched in vain for some days for a totem. Finding no totem there he came down to the beach between Mukilteo and Edmonds, where he took a good cold bath in the bay. He then traveled for some days without a thing to eat, until he reached a small stream of flowing water. That night he thought he had better go home to his good friends, who thought that Szue-Szue had died somewhere out in the woods, for he remained too long; but no one knew where he had gone. Toward morning poor Szue-Szue started for home, but had only gone to the next point when he saw lightning from the high hill toward Skagit Head.

The boy then began to do some thinking while watching the lightning, wondering what kind of totem this was going to be, when down came a big slide from the hillside and the earth dropped into the bay. Poor Szue-Szue thought of what his friends had told him; that he was poor and he must try and look for a strong totem, so he stayed near the great big slide watching for a great totem, and suddenly out came a great snake right behind the falling earth. The boy went right up to it and said, "I have been waiting for you". The great snake said to him, "Dbahl-abziel-beehuh! Oh my In-

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View of U. S. Indian School at Tulalip, Washington—site of Shelton Totem Pole.

dian boy! I am a great snake. My
home is underground. I am a powerful
snake when I get angry. I can travel
without my head. I could be cut into
many pieces, but that wouldn't hurt me.
All that I have to do is to go under-
ground and I will be all together again.
I never will die. My breath is very
powerful. No other totem can possibly
beat me."

Szue-Szue said, "You are to be my
totem. I have been looking for you all
the time." The snake answered, "I am
going to be with you all the time and
you are to be a great man."

The poor boy Szue-Szue went home to
his good friends. When his friends saw
him they were sure that he had found a
strange totem by the way he was acting.
He worked his way up right in with older
people when he became a man. He told
the people of his great totem and proved
that he had a strong totem snake that
came out from the hillside. From this
time on all the people were afraid of that
and respected him.

VI. The Bear and Man. George Swinomish.

HE NEVER met a totem while he was
young until after he had married.
His wife died and the man felt very
low and could think of nothing but death.
He didn't care to live any longer, and he
was wondering how he could get rid of
himself. So the next day he went out
to the foot of the mountain on the main-
land to die. After ten days walking
without a meal, he thought that it would
be better for him to die suffering that way,
so he kept on walking, moving along from
place to place, from creek to creek, in all
lonely places, with no other people near
by, nothing but wild animals. After the
tenth day he met a man that looked like a
real Indian, with his black hair cut square
and his body painted red all over. This
man stopped George and asked, "Are you
looking for me?" Auch-quah-taduh, or
George Swinomish, thought to himself
that he had better find out what kind of a
man this was, for he wasn't looking for a

totem. He was looking for death; but anyhow he said, "Yes, I am looking for you". The man told him, "You come along with me and I will show you my playground". George went along with him. They came to the place where there was nothing but wild trees and wild moss on the ground with a big hole full of water, just like a well, right in the middle of this mossy ground. The man told George that he was also a bear. "My name is Chad-club. I am a powerful animal. I can change my ways into three acts. Now you saw me as a man and now I will change myself into a bear", and there he was, in his second act, standing as a big chad-club, a mean-looking animal grinding and showing his teeth to show how mean he really was. "Now I will show you another act that I can do." The bear jumped right into the water. He was gone for a little while and came out as a sea otter. "This is my third act. I can be a man, I can be a bear and I can be a sea otter whenever I wish." Well, he came out and danced around this hole just as a bear would dance around singing his tune.

George Swinomish sat around by this playground in this lonely country, listened closely to all that the great animal was teaching him—his war tunes and powerful songs. After that George wanted to know if he dared ask this great animal the question as to whether or not George would live a long time. The great animal told him, "You will live until you are very old because I will be right with you."

That changed George's mind, for he thought he had better live after all these ten days of hardship which he had passed through looking for a place to die. He changed his mind and was going to live longer, for the great bear told him that he would live for a long, long time. That he was stronger than all other totems and George really thought so at the time. He really believed that he had the strongest totem of any other Indian living.

You can see two acts on the pole, a man and the bear. Had there been

room on the pole, the sea otter would be in on the right side of the great bear. After that George thought he had better go home, for he had learned a great totem, Chad-club, and thought that he was going to be one of the great men again. He thought he better live and show the people what he had found after his wife died. He is about 75 years old.

VII. The Two Lucky Totems. Billy Edwards.

THIS totem was learned by Billy Edwards about 60 years ago at Guemes Island. The two lucky totems told him at the time that they were lucky totems for four years only. That means that he will play the tunes that these two lucky totems taught him for four years and after that he need not play the tunes unless he uses the lucky totems to find something that is lost or person that is missing. These totems were charged up with electricity by the people—the more people the stronger the charge. When it was in action Billy Edwards claimed that they can lead a strong man, no matter how strong he might be, and pull him around, and all that he could do would be to just hold on and this totem would lead him around the room. It makes signs and that is the way they find anything that is missing; all by the signs of the great little totems. That is the way the Indians usually do at any of their large gatherings.

These totems can find anything that has been lost for some time and the old man has been doing that ever since the time he became a man. For the past five years Billy has been having a gathering each year at Guemes Island for his lucky totems to show the people that his totem is with him right along, and that he was a lucky old man all the time. He always feeds them and gives them a good time while they are there at his big Indian house. Billy Edwards is about 85 years old.

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VIII. The Bear.

John Gasper.

JOHAN GASPER lived near the Snoh-
omish River until he was a boy of
about ten. From the time he could
understand, his father taught him so he
would become a powerful man and live
long. One day he went out to a little
hill right by the river thinking that there
might be some totem in that place.
While there on this little hillside he
wondered what to do and where to go
next. When about ready to move to the
next hill he heard a noise that sounded
just like a tree breaking or falling. He
hesitated awhile; wondered what to do;
whether to go and see what was there
making all this noise. Then he heard a
heavy breathing sound like if it were
some big animal, so he thought he had
better go to that place and find out what
it was.

When he got there he saw a bear play-
ing on a cedar tree. The bear would
jump down, run away from the tree, run
back and see how high he could jump up
on the tree, continue traveling up to the
very top of the tree as fast as he could,
then down to the ground again, to repeat
the same act. John Lay-whah-hud went
right up near where the bear was. He
thought maybe the great animal was show-
ing something that is great, yet at the
same time he doubted it for he was noth-
ing but an animal. At the same time he
went right up near this tree and as he
stood there the bear came, tearing down
limbs and bark from the tree looking very
angry. John thought sure he was a goner
for a while until the animal spoke the
human language. "I am a bear" he said,
"but I can speak any language for I am
a great totem. I am glad to see you my
Indian boy; I am now playing all my acts
and if you are looking for a totem
I will be with you. I want you to learn
all my plays to show that I am a power-
ful animal. I am an old bear but I am a
totem animal and can outclass any other
totem. I can put fire in my mouth, yet it
will never hurt me. I can bite and chew

any other animal and bleed until they are
badly chewed up. Nothing can hurt me.
Now I will go up on the tree for another
play." Up the tree he went, tearing off
the bark and traveling so fast one could
hardly see him go. John watched him
closely and as he reached the top he
grabbed a great big snake. He held the
animal by the tail, which shows that
the bear is greater than the big black
snake, for he got him by the tail and held
the snake down and was ready to eat
him up. When the snake disappeared
the bear came down and told the boy that
he would be very glad to be with him if
the boy would have him. John told him
that he would be glad to have him for a
totem for that was what he was looking
for; one that would carry him safely any-
where he might go.

The bear started singing his tune and
showed another act of how he could put
fire right into his mouth, chew that fire
until it had gone out without hurting him
a bit while singing his tunes; the same
tunes that John Gasper will sing any
time. The great totem bear taught him
this tune and John has tried to show the
people that his totem is with him. At
any big gathering he sings the tunes the
great bear taught him and at the same
time puts the fire in his mouth. After
that he really believes that his totem was
sure and also believes that he is as power-
ful a man himself.

The last word the bear said when they
separated was "You will be a great man;
you will be a powerful man, who will live
until you are of old age for I am a great
old bear myself." Gasper is about 100
years old now. He is a member of the
Snohomish tribe and feels that he is go-
ing to live for another hundred years.

IX. The Indian Totem.

Charley Bah-lolh.

AMONG the mountains up the
Skagit River Bah-lolh's father and
brothers went out hunting for sev-
eral days. Bah-lolh was fasting; noth-
ing was given him to eat and he was never

told what to do. The boy often wondered what his father was going to do with him. The rest were having a fine time eating venison elk meat, but never offering any to the boy. Finally his father told him that he should go out to a nice clean place around these mountains and look for a totem. So Charley Bah-lolh thought to himself that he better go out away to the cold mountain and find a place to die. But anyhow, he thought to himself that he would go out to find something for a totem. He went up the mountain, right amongst the rocks, where a little stream flowed down the mountain side.

He kept wondering when he was going to meet some kind of a spirit. The next morning he heard a sound like a person singing a nice Indian tune coming down from the mountain. He listened and found out that it was an Indian man with a fur blanket over his back, with two feathers on his head and two beating sticks in his hands. He went toward him when all of a sudden the man disappeared. He wondered where he had gone and thought to himself that he had lost the great spirit. He was determined to stay and take chances that the Indian man might return. All that day nothing was heard; not until the following morning did he hear that same tune, a wonderful song, coming down from the same place. The boy thought surely the man will stop and talk to me after I have been here all this time, so he watched him coming closer and closer. As the great Indian man came nearer, the boy raised his hand and called him, saying that he was there all this time waiting for him.

The great spirit came down to the young man and told him that he was a totem of this mountain; that he was glad to meet the young boy; began to tell his action; taught the boy his ways of saying and dancing; that he would be with the young Indian boy as long as he lived; that he had this fur blanket over his head and beating sticks in his hands to show that he had a play of his own. He started singing the best tune; the very

same tune he sang coming down the mountain side. Charley listened very closely to what he was told.

He told the boy that, "Whenever you make a totem stick I want you to carve me on the stick just as I am and be sure not to forget the two beating sticks with the marks around them." On the totem pole one can see the great man with the blanket on his back, feathers on his head, beating sticks in his hands, and Charley Bah-lolh really believes that the great totem is with him. He depends on the great spirit and expects to live happy. Every time he gets lonesome he sings the song of the totem. Charley Bah-lolh is about 75 years old and is always happy. The great totem encourages him to be happy and good as long as he lives.

X. The Eagle.

THE eagle is the largest bird and is well known to the Indians. The eagle is governor of all those totems there. It does not matter where you may see the eagle, it always stands at the top. Whenever they make their nests they always build them on the tops of the tallest trees. The Indians always think quite a lot of the eagle for it is a big, brave and powerful bird.

XI. Two Indian Girls. Bilkadub.

BILKADUB, or George Williams, was a boy 15 or 16 years old. He came from big Indian people, Indian doctors and respected people. His father often told him that they were well respected and well known, and that he didn't want a lazy boy around. "You must do the way I did when a boy and he could prove that if the boy would do what was right, but not to cheat. When you are told to go out in the night time to a certain point or place, you must get there, not go half way and come back telling me that you have been to the place where I told you to go. I don't want you to do that. If you do that,

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Charley listened very
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people will have no use for you. You
are no good, nobody will like you. You
will be unlucky as long as you live with
nothing added to your name." So he
told his boy to get out and look for some
kind of a great spirit.

The boy started to follow the advice
of his father and went out during the
spare time that he could get to go around.
One of the places that he went to was a
place they called Noo-whah-hah. There
he went back in the woods right by a
little river, wondering if he was going to
meet this great totem. He went two or
three times but never met a totem of any
kind, so he went again another day and
stayed until the next morning. This
time he heard a noise sounding through
the air, a good song, just like as if it were
real human people singing. He thought
it couldn't be on land. He would listen
but couldn't guess where. Finally he
knew where it was. It was these two
girls from the East just over the moun-
tains coming down to the West. He
thought of what his father had told him;
that it might be a great totem of skah-
lal-lee-toot. There they came, lower and
lower toward him. They stopped right
where he was and he talked to these girls,
told them that he had been out looking
for a skah-lal-lee-toot of some kind. The
girls told him that they were gamblers.
"We are full of fun, play of all kinds.
We are on our way to the West to play
a game by the name of skah-halub. These
are gambling sticks. You can see these
little spears we have on the right side and
on the left. We use these great little
arrows to guess with while playing, and
if you want a good, lucky ska-lal-lee-toot
we are to be with you if you want us.
You will be a great gambler and nobody
will beat you, for we will be there to do
the playing for you. The people wont
see us, but we will be there to do the
playing just the same." They taught
him a song to be used for this game skah-
halub, and showed him the little round
sticks for use in playing and how to use
them.

Billkadub believed that they were a



Tulalip Totem Pole
East Side

good lucky totem and he followed their gambling game before the white people came to this country. He really believes that these great little women are with him all the time to encourage him to be happy every day, and you can see the two great women on the pole standing side by side with the little spears in their hands.

XII. Man and Canoe.

Else Andrew.

WHILE at his uncles at Chehalis Andrew was looking for a totem.

He was an orphan boy and went to strange places. Once on a time he came out to a lake where he stayed for two nights. On the second night he was walking around when he saw three people coming along in a canoe, a funny looking canoe, stubby on either end. They landed right where he stood and they said, "Are you an Indian?" Andrew said "yes". These three men landed, ran their canoe on the shore and the man that was on the bow walked right up to him and told Andrew that they were totems; that he had this great gambling bone in his hand and that Andrew must remember what the totem said. "We will give you this gambling bone to use for playing the Indian game slah-halub. It is only one, but it will do just the same as two, as they generally have to play with." They taught him the tune that he will use while playing the game slah-halub. So Andrew is quite a gambler himself, is known as a gambler of these old Indian games, and seems to be lucky and believes in this great totem of his. This totem is said to be with him all the time. Andrew believes the totem is fit to be carved out on the totem pole and that is why you see the totem on the pole. Andrew himself is seen on the pole with his right hand raised and the gambling bone in his hand. Standing in the canoe beside him are the three men. The man on the bow of the canoe, the end toward the butt of the pole, was the man that gave Andrew the bone.

Andrew is not very old. He is about 60 years of age and a powerful man who

expects to live quite a while yet, as his totem told him he would be a gambler until he reached old age.

XIII. The Owl; Hock-hock. Gwahahdoleh.

WHEN a young boy, Bob Gwahahdoleh went out into the wild woods near the mouth of the Snohomish River. After he had been gone several days he heard a sound that came from the ground that was strange to him. Come to find out it was a great stubby bird on a limb half way up a tree. The bird was talking its own language, saying something that Bob couldn't understand. Bob thought it was just a noise, but come to find out it was the bird's language. Finally the bird used the Indian language to make Bob Gwahahdoleh understand that he was a great bird. He was a night bird, one that no one could see in the day time. The bird knew that this boy Gwahahdoleh was looking for a powerful totem and that is why he showed himself half way up the tree waiting for Bob Gwahahdoleh. The bird said, "Now if you want a powerful totem I am here and I would like to be with you. If you want me I will come down there on the ground and teach you all my action, how I travel and how I could handle people and how I could cure sick people."

Bob said to him, "Yes, I wish you would come down, great bird, for I am having a hard time looking for a great totem like you." Down to the ground he flew and started telling Bob his tune, how he travels at night, showed him how he will cure sick people and how powerful he was; showed him his claws, both front and rear, how he could grab and never let go. He had a little animal by the name of balk-katche, a mole. "This is my playmate", he said, "just to show the people how quick I am for just as soon as balk-katche crawls out of the ground I will have him right there."

And so it shows on the totem pole, the great owl with the little animal right

quite a while yet, as his
he would be a gambler
old age.

Owl; Hock-hock.

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a young boy, Bob Gwaha-
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he said, "just to show the
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ight there."
bows on the totem pole,
with the little animal right

under his great claws to play with. He
told Bob that whenever he carves a totem
stlick he must have the little animal under
his great claws to show the people that
he is a great, powerful bird as you see it
on the totem pole.

XIV. Indian Chief; Ya-bah-dad. Johnny Edge.

JOHNNY EDGE met this great totem
of his down at La Conner before any
white people had come there. He
called himself Ya-bah-dad. He said
that he was a totem that would like to be
with some nice Indian boy. So Johnny
told him that he was a boy that was
looking for a chief totem, for he was a
boy; that he would like to have the chief
totem that would make a man out of him
when he become of age.

The totem told him that he had some
great little things in a bag on his right
side that you see on the pole. He said,
"I will show you what I got in this bag.
Here it is." He pulled out some bones
and showed them to Johnny and told
him, "I'm not going to give you these
bones. I only show them to you, that
is enough. That will give you good luck
and will make a man of yourself for I am
a great chief totem, who is teaching you
all his action that will lead you to be a
good man. You will have no trouble
of any kind with your people. All
the Indians from other different tribes
will respect you and will think quite a
lot of you, for I am a great chief totem
that is going to be with you for all
time.

He told Johnny Edge that if he should
carve a totem he should carve a man with
a bag on his side, hair braided, face paint-
ed red, wearing a fine fur coat, to show
the people that you have a great chief
totem. "Always think about me what-
ever you do and wherever you go, for I
am going to be with you from now on."
Johnny Edge is an Indian of the Swin-
omish tribe and about 95 years old. He
has been a very good man and believes
that his totem is with him to encourage

him to be a good man as long as he
lives.

XV. The Dog. Charlie Moses.

CHARLIE MOSES is a Skagit River
Indian. This dog's name is Skah-
bahd. It is an Indian dog raised
by the Indians before the white man
reached here. This Charlie Moses, when
quite a small boy, was taught by his
father that there is a great spirit; that
the young man would learn of it if he
would do what his father told him. So
one day this Charlie Moses went out hunt-
ing for a totem. He met a dog. The
dog had a partner, Ram Rod. It was
something like a ram rod made of wood
and this little rod had four wounds and
was bleeding from these four wounds.
While Charlie Moses stood and looked at
him the dog seemed to walk right up to
him and pretty soon the dog asked him if
he was looking for a great totem. Char-
lie told him yes, that he would like to
meet a strong, powerful totem, and this
dog mentioned his name Skah-bahd. "I
am great," he said. "I do the suffering for
my partner, Ram Rod. This little rod
is wounded and I am doing the suffering
for him. So if I am going to be with you,
you will be a powerful man. You can
endure all wounds. I will do the suffer-
ing for you if you should get wounded
just like I do my little partner, Ram Rod.
So don't be afraid, I am going to be with
you. If you should get in a war go right
ahead, don't be afraid of a wound. Then
if you should make a totem you want to
cut out a dog like myself with my little
partner, Ram Rod.

XVI. White Owl and Half Snake Priest Point Joe.

THE white owl and half-snake are
partners. They are for doctoring.
The white owl claims that he is a
powerful bird and the snake claims that
he was a powerful snake and shows that
he is now.

He was cut right in two, half is gone, but still he could do the work just as well. So the two together met Joe when he was yet a boy and showed the boy what they could do to cure sick people. The snake could cure any wound and the bird could cure any other sickness so the two together would work and would beat all other totems. The white totem shows it right there. See how brave it is grabbing the big animal right on the nose, and the big snake right by it? Priest Point Joe died when about 100 years old. He had been doctoring, using these same totems before his death. If any person would get sick from other totems these two would cure that person because they claimed that they were stronger than any other totems.

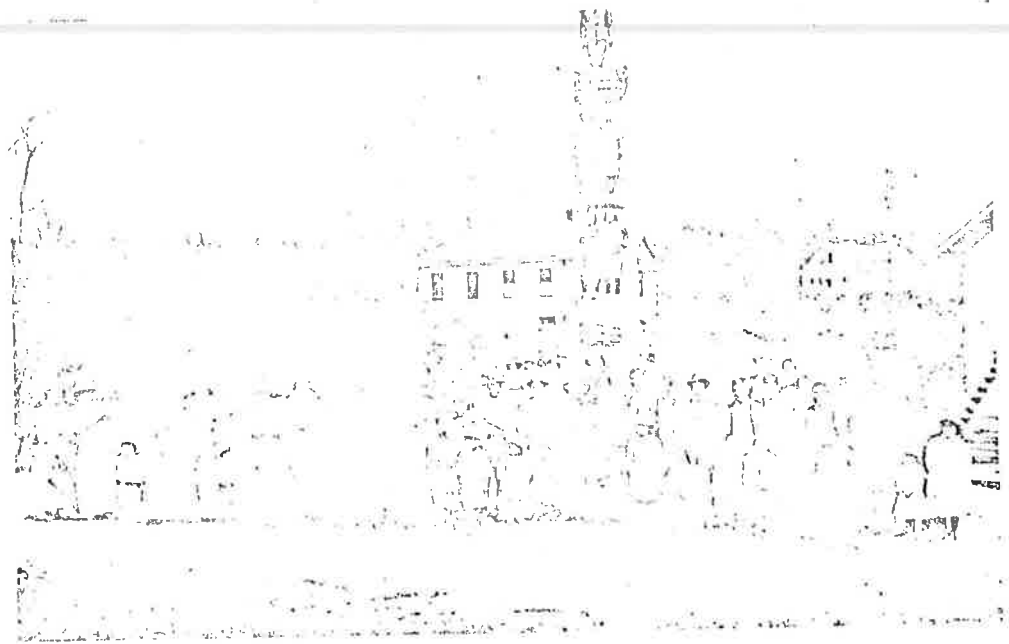
XVII. Good-Luck Totem. Little Sam Sad-at-sut.

THIS represents a good, kind, harmless totem. It leads to good luck. Little Sam met this good luck totem at Chehalis. He was working with a white man that came first about 60 years ago and Sam was left at the camp all alone

watching some thing that the white man had. So he thought that while waiting he had better go out and look for a totem in a strange country like that, and he did so. There he met this big Indian man with two feathers on his head, a bow in one hand and a bone in the other. The great totem told him that he was a lucky man. He was a hunter and a gambler. He calls the game that he plays slah-hal. Sam talked with him and told him that he was looking for a totem like that. So the great man told him that he must be with him all the time and that he would lead him to be lucky in playing slah-hal; that he will be lucky and will be a hunter if he wants to. He taught Little Sam how to beat the time for this tune while playing the game slah-hal. In his earlier days Sam was known as a gambler as well as a hunter.

XVIII. War Totem; Stobach-Shadad; Jack Cladoosby.

JACK CLADOOSBY and his parents were travelling in a canoe when a big storm came up while on the west



Tulalip Indians Grouped at base of the Tulalip Totem Pole.

thing that the white man thought that while waiting about and look for a totem country like that, and he did not find this big Indian man on his head, a bow in one hand and a bone in the other. The white man told him that he was a lucky hunter and a gambler, one that he plays slah-hal. He told him and told him that for a totem like that. So he told him that he must be a time and that he would be lucky in playing slah-hal; lucky and will be a hunter. He taught Little Sam a time for this time while he plays slah-hal. In his earlier time known as a gambler as well

Totem; Stobach-
k Cladoosby.

CLADOOSBY and his parents
were in a canoe when a
man came up while on the west

side of Whidby Island and they landed and camped on the beach at the straits. That evening Jack Cladoosby went for a trip along the beach. The tide was low, the wind strong and cold, and the swells high, breaking right onto the sand. Cladoosby had been running for about three or four miles along the edge of this sand bar when he met a great little man. He had feathers all around him, feathers on his head, feathers around his waist and one in either hand. Cladoosby thought to himself that that is just what he had been looking for. He stopped and watched the little man coming. The little man would go up on the sand bar and jump right over the big swells right into the bay. He was acting just like as if he could travel through the air if he wished. So Cladoosby ran up toward him, headed him off and stopped him.

Cladoosby could hear a wonderful noise which he thought was some great animal, but come to find out it was this little man making all this wonderful noise that he heard.

He thought that this man was just what he wanted. He asked the little fellow if he could stop and have a talk with him for a while. There stood Stobach-shadad with his feathers all about him. The whole sand bar seemed to shake. Jack asked if he was a great totem. The little man, said "I am Stobach-shadad; my name is Stobach-shadad, who could not be beat. I live on people. As you stopped me I will tell you what I am and you can have Stobach-shadad, for I will be yours and I will be with you. I live on people's heads, and I like to kill them. The more I kill the better I feel. Now if any trouble or war should break out, don't be afraid. You plow ahead. Go and kill all the people. You feast on their heads for I am going to be with you, to protect you if you should get wounded. I will be the one to do the suffering. You are not going to do the suffering. I will be the one that is wounded, and if you should cut out a totem stick I wish you would cut the stick just the way I am. Mark all my feathers and mark the two

big spots on my breast, they are to charm enemies; that is what they are for, and I want you to cut the totem just as I am and make a big animal with a big mouth that would swallow people, though never get full, for that is the way I feel to all my history."

As you see on the pole now, the great little man is standing on the big animal which has a man in his mouth with nothing but his feet sticking out with plenty of room inside for more Indians. That is the way the great Stobach-shadad feels, so if any war should break out it doesn't matter how weak old Cladoosby may be, he will be too glad to show his powerful totem. He will be the first one to step forward, that is the way he feels any time. The great totem is with him day-after-day. Cladoosby is about 85 years old; he expects to live until he is 100 years or longer, just as long as he can hear his great totem Stobach-shadad.

XIX. Fighting Totem. Sam Wyakes.

SAM WYAKES met this little man who told him that he was great, brave, and would live on blood. He could cut himself up and drink his own blood. He told Sam Wyakes that if he was looking for a totem he could tell Sam how he is going to act and teach him his songs, tunes and different ways of dancing. He showed Sam that he had wounds.

He was a great little man to brag that he was a powerful totem. He told Sam Wyakes that he was going to be with him; that Sam was going to live a long time because he was going to protect him and Sam must sing that tune and dance it right just as he told him to do it. So Sam has been doing as the great little man told him. That totem is not anything for good luck, but rather to be mean, tough, and he could brag all he wanted to because he had a great little totem. The totem shows it right there standing on a great shark's head. It shows how great he really is, using the great shark for a foundation.

